

The Brooklyn Jewish Center Review

*August—
September, 1952*

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BROOKLYN JEWISH CENTER REVIEW

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No. 3

A Message For The New Year

UPON the assumption of my duties as Associate Rabbi of the Brooklyn Jewish Center, it becomes my great pleasure to greet you, the membership of the Center, on the eve of the forthcoming New Year of 5713. We are bound one to another by ties of spiritual understanding and religious aspiration. Together we are dedicated to serve God, Israel and mankind.

On the *Yomim Noraim*—Days of awe, every Jew shall be summoned by the solemn trumpet blast, and we must face without flinching the deep whirlpools of moral decision and human destiny. In this age of great confusion and uncertainty it is our religion, Judaism, which alone can enable us to stand upon our feet and meet the future without flinch-ing.

In the faith of Israel I personally find the philosophy of life that is both true and beautiful. Oftimes in our dark century we Jews are so caught up in the maelstrom of problems, so moved by the poignant suffering of our brothers throughout the world, and so affected by the dark shadows of bigotry here at home that we lose sight of the fact that Judaism is a solution, not a problem. The High Holy Days should remind us that if we truly seek we can find in our heritage not frustration but fulfillment—fulfillment for our own sakes and for the entire human race.

These Holy Days give us a new hope for society and the future of humanity. Our religion has expressed this idea in a vivid parable, namely, that God found

His messengers in the most unlikely place; amidst the degraded slaves of Egypt. What a sorry lot those beaten men and women were in Pharaoh's time, yet God saw in them the potentialities of prophets, kings, and saints, a new light in the world. This is one of the great truths, the major theme of the High Holy Day liturgy, that makes Judaism so valuable for our twentieth century. It assures us that what is all important is not what man is today but what he can become in the infinite tomorrow. In the language of our faith, man can repent, turn from evil and learn to do good. Despair and pessimism is not the way towards God. Judaism believes in man's abilities to achieve his redemption.

In shofar-like words, Yitzchak Lam-

dan, the contemporary Hebrew poet, sums up the directives of the Rosh Hashonah and Yom Kippur message thus:

Be courageous;

Be eternal, for the changing world is crumbling like an ancient idol and we Jews merely remain true to ourselves;

Be Jews;

Be human beings, for humanity is being denied across the face of the earth, and we Jews must remain the undaunted ambassadors, the eternal spokesmen of God to man.

May God grant us this forthcoming year vigor of body and of spirit to realize our potentialities as the reflection of the Divine spirit, and help bring redemption to a sorely tried humanity.

—BENJAMIN KREITMAN.

WESTERN GERMANY'S AMENDS

WORLD Jewry, represented by the Conference on Jewish Material Claims against Germany, and the State of Israel, have now concluded their negotiations with the Federal Republic of Germany for material compensations. These negotiations at The Hague were protracted and delicate and lasted nearly six months. Throughout these discussions the position of Israel and of the Jews of the world on the historic issues between the Jewish people and Germany remained perfectly plain. There could be discussions only about amends to be made by the Germans, at best only in part, for material wrongs committed by it under the Nazi regime. But there could be no question of forgiveness by

the Jewish people for the heinous crimes committed by the Germans. It was understood from the beginning that when the negotiations would end there would not be the usual "forgive and forget" that is customary in the case of ordinary peace treaties among former enemies at war.

The Bonn Republic, speaking only for Western Germany—Eastern has not even responded to the claim—is undertaking to pay approximately \$825,000,000 to the State of Israel over a period of fourteen years. Payment will be made in raw materials and equipment which are needed for the upbuilding of the economy of Israel. This sum includes about

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבנו עצמנו"

An Intimate Chat Between Rabbi and Reader

A Lost Approach To The Holy Days

THIS issue of our REVIEW appears several days before the approaching High Holy Day season. It contains greetings and good wishes for the New Year, and gives us the Synagogue service schedule for these solemn days. All of us, God willing, will appear in the Synagogue and join in the liturgy of these days, praying that Heavenly blessings may be our lot in the coming year.

The Jew of olden times had a different approach to these *Yamin nora'im* these days of awe. A month before, beginning with Rosh Chodesh Elul, he sounded the Shofar, and throughout that month he underwent a process of spiritual preparation to greet these holy days. When he entered the Synagogue on *Rosh Hashonah* he was already in the mood to enter into its spirit. The prayer service had real meaning for him. He thought of his life, his life's purpose and duties, wherein he failed and wherein he succeeded. The Holy Days became a meaningful, inspiring climax in this process of self-judgment and renewed consecration to

all that is beautiful and ideal in life.

If we could restore some of this feeling and attitude towards this penitential season how much more effective these holy days would be, and what a greater influence they would have in moulding our lives in the coming year! Let us try to recapture something of that spirit that ruled in Jewish life until a generation or two ago. Let us enter the Synagogue in an attitude of reverent awe; let us try to grasp the meaning of the ancient prayers in our service; and, above all, let our prayers come from our hearts and we can be assured that we too will undergo a process of transformation, and each of us, will become, in the Rabbinic phrase, a *briah chadashah*, "a new being," worthy of God's blessings in the year to come.

The Rabbis have a beautiful interpretation to the words of the Psalmist: "The Lord is *ori v'yisbi*, my light and my salvation." These words, they tell us, refer to *Rosh Hashonah* and *Yom*

Kippur. If we greet the New Year with the divine light of understanding, then we can hope that *Yom Kippur* will bring to us and to all Israel the salvation of true and blessed life, the realization of all our hopes and prayers.

Israel H. Peruthal

Oil in Israel

A PETROLEUM Bill, authorizing the Israeli Government to license oil prospecting in Israel was passed by the Knesset by a large majority vote. It opens the country's oil and natural gas resources to free competitive enterprise on the part of Israel and foreign concerns. The legislation safeguards the rights of the discoverer of any oil deposits, and provides him with an opportunity to profitably exploit his find. Under the regulations, no monopoly concessions will be given to any one firm, and equal opportunity will be afforded both foreign and domestic companies.

Government and foreign geologists have been making studies of likely oil bearing areas, and the mass of geological data thus collected is expected to assist the prospective driller.

The chances for finding the "black gold" are considered good by a number of oil and gas consultants to the Government. Mr. Max W. Ball, former chairman of the Oil Board of the U. S. Geological Survey, and erstwhile head of the Oil and Gas Division of the U. S. Department of Interior, has said that the possibility of finding oil in commercial quantities is "good" in areas embracing more than three-fourths of the country. A number of asphalt veins, often found in oil-bearing regions, have been encountered in various parts of the country when water borings were made, and in some instances seepage of natural gas has been observed.

EDITORIALS

(Continued from page 3)

\$107,000,000, which, in turn, will be made available by Israel to the Conference for the relief and rehabilitation of Nazi victims now residing outside of Israel. The burden which the Jewish State had to assume in the rehabilitation of over 500,000 victims of Nazi persecution will thus, to some extent, be lessened, and the process of their absorption will be accelerated.

Moreover, the provisions for indemnification and restitution to individuals for personal property losses inflicted upon them by the Nuernberg Laws for atrocities committed under German rule and occupied countries, which the Bonn Republic will undertake as a result of the negotiations, will be welcomed by many thousands of victims now living outside of Germany who will thereby be eligible to make their claim as soon as the neces-

sary legislation is enacted.

The Delegations of the State of Israel and of the Conference spoke for World Jewry when they asserted that Germany's sincerity to make amends will be tested not only by the solemn declarations of its leaders, or by its formal agreements, but by the manner and the effectiveness with which commitments undertaken by them will be fulfilled. The Western Allies gave their blessings to these negotiations. Let us hope that the judgment of the responsible leaders of Jewry and of Israel who, in the face of profound and sincere opposition, undertook the responsibility of negotiating with Germany for material compensation, will be vindicated by the good which the German payments will do in the upbuilding of Israel and in the lessening of the burdens and suffering of those who were victimized by the Nazi terror.

—MAURICE M. BOUKSTEIN.

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Barney Ain, sports writer, attended the Olympiad, at Helsinki.

ON JUNE 22, 1952, Premier David Ben Gurion presented an Israeli flag to members of the Israeli Olympic Squad who left to take part in the International Olympics to be held at Helsinki, Finland, during the period July 19-August 3. He urged the athletes to "go and compete with our and God's blessing," and emphasized the fact that this was Israel's first participation in the games. Thanks to the United States Committee for Sports in Israel, whose headquarters are in New York, a group of 25 athletes, consisting of thirteen basketball players, three male and three female track and field entrants, one swimmer, one diver and four rifle-shooters, were able to make the trip from Tel Aviv to Helsinki by way of London, Copenhagen and Stockholm. Included in the group was a basketball coach, a track and field mentor and a committee of five

A Report on Israel's First Participation in the Olympic Games

ISRAEL AT HELSINKI

By BARNEY AIN

Olympic Village, which occupied the ground floor of a two-story stucco building in a community known as Kapyla, twenty-five minutes by bus from the business center of the city. Their upstairs neighbors were the Belgian delegation. On either side of them lived the French and Yugoslavian contestants. All residential quarters were complete with kitchens and rest rooms, and also contained a steam bath, for which the larger Finnish hotels are noted.

Preparations for the participation of Israel in the International Games had been made more than a year ago, when the U. S. Committee sent Irving (Moon) Mondschein, three-time national decath-

names to those who had not yet changed their own names.

Because the basketball team lacked good competitive workouts on its home grounds of Tel Aviv, the team got into Copenhagen as early as July 1st to play the town's best basketball club. Scoring an easy win, they went on to Stockholm to engage in two additional contests, which saw them again emerge on the happy end of the score. Both of these tilts were against Stockholm's best court aggregations. At Helsinki, in pre-game tourney matches, the team lost to the Philippine Islands by a ten-point margin. This was the same Filipino team which earned 12th place in Olympic basketball competition at the 1948 Games in London, and last year won the New Delhi title by trouncing Japan. In a second pre-tourney match with Greece the team suffered a two-point setback after leading at the end of the first half by ten points. In an exhibition match with Switzerland during the period of the Olympics, Coach Raskin's group won by an eleven-point margin. Of note was the fact that the Israeli team was a participant in the first Olympic scrimmage just as soon as the Olympic Village opened for business, stacking up against the American team, which eventually triumphed for the Olympic title in a 36-25 win over Russia.

Keen observers of basketball tabbed the Israeli cage combination as another City College aggregation, meaning "Good Passing — No Shooting." Raskin, who had captained Nat Holman's first City College court squad in the early twenties, was widely acclaimed for his coaching ability, and at the end of the Olympic session was tendered a bid to coach the Japanese entrants for the 1956 games to be held at Melbourne, Australia. The basketball squad, like Israel's other Olympic contestants, were members of either the Army or Navy and came originally from all parts of Europe. Their ages were from 19 and 24 and they were well



Israeli athletes marching into the Olympic Stadium at Helsinki

Israeli committee men.

There were no startling performances on the part of the Israelis. Those selected by virtue of past performances in their respective athletic fields were just a group of well-trained men and women helping to pave the way for future Israeli Olympic competitors.

Arriving in Helsinki, the team and committee members were housed in the

son champion, to Israel to select and train a track and field team. Three months before the games began Morris (Tubby) Raskin, the Brooklyn College cage coach, was sent to Tel Aviv to mould a formidable basketball team. And following a request from the Israel Foreign Office that all athletes taking part in the games should do so under Hebrew names, the Israeli Olympic Committee gave Hebrew

conditioned physically, particularly after spending a two-week training session in the Gallilee Mountains. All members are expected back at their respective communities to serve as team coaches and to impart their newly-acquired basketball knowledge to the groups who will be placed in their charge.

In Israeli track and field circles David Tabak was the hero when he took the 100-meter and 200-meter heats, beating a host of well known international stars. Tabak, however, didn't place in the semi-finals to qualify for any further trials. The illuminated scoreboards, which showed his name above all others as a 100-meter and 200-meter heat winner, will always be remembered by those members of the Jewish faith who were fortunate to be present at the time.

Israel also had a competitor named Gallin in the discus, a lad named Arieh Glick in the 400 and 800-meter races, and female performers Olga Winter in the discus, Temal Metal in the broad jump, and Leah Hurwitz in the hurdles. Swimming action on the part of the Israeli athletes saw Nachon Buk compete in the 100-meter swim race and Yoav Raanan, a radio man on the El Al Air Lines, take 9th place in the diving event. Raanan, when he was in the U. S. between plane trips across the Atlantic, had the help of Coach Bob Kiputh, of Yale University, at the New Haven swim pool. It was Coach Kiputh who had predicted at the outset of the swim events that Raanan, Israel's best diver, would finish among the first ten of the world in the event eventually taken by Major Sammy Lee of the U. S. diving team.

A never-to-be-forgotten scene was opening day at the Helsinki stadium, when the Israeli squad marched in the parade. They were dressed in blue jackets, grey pants or skirts, white shirts, blue ties, black shoes and light summer hats. The jackets showed an emblem containing the Israeli flag, the Olympic emblem and the word Israel in both Hebrew and English. The team was behind Great Britain in the parade, and was followed in alphabetical order by the Italian delegation. Also very much in evidence was the Israeli flag, which fluttered high above the stadium amidst the flags of the other competing nations.

The classy uniforms worn by the new

state's athletes had been presented to them by the Jewish community of Stockholm. Their workout garb was a gift of the Copenhagen Jews. The basketball and track shoes were sent by the U. S. Committee for Sports in Israel, as were the basketballs and other equipment for the practice sessions. In the Olympic Village the Jews of Helsinki had made arrangements for a kosher kitchen, and food was prepared and served by their women three times a day over a three-week span. Perhaps the greatest thrills given the groups was a house dinner at which Jewish athletes of all nations were present, and a shore dinner given them at Helsinki's best known seashore restaurant by the Jewish folk of Helsinki. Dr. Nissem, Israel's Ambassador to the Scandinavian countries, was the guest speaker at both of these unique Helsinki dinner affairs.

The team members were well received by the committee members and athletes of all nations at the Olympic Village. They were a standout group in their workout uniforms, which showed "Israel" in large block letters. Much respect was given them because of Coaches Raskin and Mondschein, who were well known figures in sports society. It is also a matter of record that when J. Sigfrid Edstrom, of Sweden, president of the International Olympic Committee, received the Israeli Olympic entry for the Helsinki Games, he immediately sent a warm letter to Dr. Nissem, stressing his gratification that Israel was taking part in the International Games.

At the conclusion of the Olympics, an expensive diving board purchased by the American group and used by the team's diver, was turned over to the school children of Helsinki for their use. Frequent visitors to the Israeli building at the Village were Colonel Harry Henshel, Charlie Greene and Bob Morrison, of the U. S. Committee for Sports in Israel, and Harold Abrahams, winner of the 100-meter race for England at the Paris Games of 1924, and now a highly-touted British sports announcer. Prior to breaking camp at the village the Israeli Committee presented gifts to Coaches Raskin and Mondschein, and Harry Werbin, noted osteopath of Kansas City, who served as the team physician. Werbin, a former steeplechaser in local Amateur Athletic Union circles, and who competed in the 1935 World Maccabi Sports



Israel's basketball team in contrast with the Japanese players.

Games held at Tel Aviv, served as the team physician. The above trio was also presented with bound Bibles in Jerusalem prior to taking off for Helsinki. In appreciation, Raskin presented a silver cup to be known as the Raskin Cup. This will be competed for annually between the basketball quintets representing Haapoel and Maccabi. Rivalry between these groups nearly prevented the selection of a representative Israeli group for Olympic competition.

Elihu Attar, official photographer of the Israeli Olympic team, was hired by the Finnish Organizing Committee to serve as one of the six official photographers at the games. Attar's photos were standouts, and bought up by thousands of visitors.

One sour note was struck in Stockholm several days before the Olympics got under way, when the track team, anxious to get in some good workouts in actual competition, withdrew from an International meet when the entry of the German squad was accepted at the last moment. Another rubarb occurred at a meeting of the International Wrestling Foundation held in connection with the Games when an Egyptian, who was secretary of the meeting, purposely failed to

call the name of Israel when reading the roll call. For this he was reprimanded by a number of delegates present. In the closing days of the games a group of Israeli tracksters, led by Coach Mondschein, participated in a special track meet held at Turku, near Helsinki.

Israel's entry in the games served to let the world know that that country is to be reckoned with on the world-wide sports front in the not-too-distant future. Its athletes were a credit to all concerned. Plans are now being made to mould together a larger and more formidable squad for the 1956 Games, and as a step in the right direction an attempt is being made to see that the World Maccabi Sports Games, to be held in Israel starting September 27, 1953, should be on a larger scale than ever before. To achieve this end, meetings were held in Helsinki and in London. It is also planned to invite such track luminaries as Harrison Dillard, who won the short hurdles race, and the Reverend Bob Richards, who captured the pole-vaulting championship. When Richards was presented with an Israeli Olympic pin at the conclusion of a "Voice of America" program outside of the Olympic Stadium, he expressed a desire to visit Israel and perform at his specialty. The Israeli pin, a gift of the Albert Einstein Lodge B'nai B'rith members to the team and committee members, were sought by all athletes of foreign countries.

Summing it all up Israel is now a full-fledged International sports country, qualified to conduct its own invitation major sports events and to compete on an Olympic basis. Will those Arab countries who have halted Israel's athletes from similar competition in and around the Mediterranean have any further excuses to keep them on their so-called sports blacklist? Today every Jew in the world who followed the activities of the Israeli Olympic Team in Helsinki feels proud of Israel's part in the Olympics. These athletes were tabbed as genuine sportsmen. The acceptance of Israel's entry in the 1956 Games has already been assured. And to those sports followers who are more interested in victories than participation, remember the Olympic slogan—"The Important Thing In The Olympic Games Is To Compete—Not To Win."

THE CLASSIC JEWISH SERMON RESTORED

By DR. ISRAEL H. LEVINTHAL

MUCH criticism has been hurled at the Jewish sermon heard in many synagogues of our day. "It is not a Jewish message at all," we are often told, "but a spoken editorial on some current event, a review of a current book or play, which we can read in any of our better newspapers or magazines." To our sorrow we must admit the truth of such criticism. There are of course notable exceptions, but more and more the tendency seems to be a departure from the classic pattern of the Jewish sermon that won the hearts and minds of listeners a generation or more ago.

It is therefore a singular and happy event that marks the appearance of a volume of sermons and addresses* which are Jewish to the core, both in content and in structure which inspire and instruct, and, above all, utilizes in the fullest measure the rich storehouse of our classic ancient tradition. It was a beautiful tribute on the part of Congregation Shaarey Zedek, of Detroit, to their beloved and esteemed Rabbi, Dr. Abraham M. Hershman, who has served them with distinction for almost half a century, to publish this collection of Dr. Hershman's choice sermons on the occasion of his seventieth birthday.

Dr. Hershman is indeed unique in the American Rabbinate. He has enriched Jewish scholarship and has made notable contributions in the field of Rabbinic literature. His masterly study on "Rabbi Isaac Ben Sheshet—Perfet," and his volume on "Maimonides" in the Yale University Judaica Series, have won recognition in the Jewish scholarly world. And in this new volume, "Israel's Fate and Faith," he reveals his great gifts as preacher and interpreter of our Torah.

Every sermon in this volume is a model sermon, which shows thorough preparation, fine thought, and a magnificent use and interpretation of Midrashic teaching. Rabbi Hershman knows the Midrashic and Aggadic literature and knows how to utilize this rich material and weave it into his discussions of the problems he analyzes. His sermons remind us of the

classic products of a Jellenick or Guedeman—they are intensely Jewish, they retain the content and method of the traditional Jewish sermon, and yet are modern in style and in treatment. Dr. Hershman is no stranger to the great works in English, German or in the ancient classic literature. He quotes from these writings profusely and aptly, and fulfills the Rabbinic dictum of utilizing "the beauty of Japhet in the tents of Shem."

There are sermons in this volume that were preached on all the holidays and festivals, on every portion of the Torah from Bereshit to the middle of *Bamidbar*, and on most of the special Sabbaths; there are sermonettes that he preached to his Junior Congregation, and there are also addresses delivered on important occasions dealing with special aspects of Jewish life. All the sermons are brief and to the point, and prove how much can be said—and said effectively—in limited time and space.

It is good that Dr. Hershman dates all of the sermons. Some were delivered in recent years, others several decades ago. You have here even his Valedictory address delivered at his graduation from the Jewish Theological Seminary in 1906. And yet, all of them are of the same pattern, in the classic Jewish form. Dr. Hershman evidently set for himself at the very outset of his ministry an ideal for his preaching, and he never forsook that ideal to this very day.

As one reads these sermons, one can readily understand the tremendous influence this preacher has had on a whole generation, and how he made Detroit's *Shaarey Zedek* one of the great congregations in America. The beautiful tribute which the sages pay to *Ben Aza*, one of the master preachers of ancient days, may well be applied to Dr. Hershman: "He interpreted words of the Torah, compared them with the words of the Prophets, and these he compared with the words of the Scriptures, and a fire was glowing brightly about him; his words caused rejoicing just as when they were given at Sinai."

* "Israel's Faith and Fate," by Rabbi Abraham M. Hershman, Bloch Publishing Co., New York.



The Shofar in 15th Century Europe

In his book "Days of Awe," the noted Israeli author, S. Agnon, collected a wealth of anecdotal material related to the New Year holy days. A selection from these stories is reprinted below.

ONCE our master Rabbi Hayyim of Zans (19th cent.) told a parable: There was a poor countrywoman who had many children. They were always begging for food, but she had none to give them. One day she found an egg.

She called her children and said, "Children, children, we've nothing to worry about any more; I've found an egg. And, being a provident woman, I'll not eat the egg, but shall ask my neighbor for permission to set it under her hen, until a chick is hatched. For I am a provident woman! And we'll not eat the chick, but will set her on eggs, and the eggs will hatch into chickens. And the chickens in their turn will hatch many eggs, and we'll have many chickens and many eggs. But I'm a provident woman, I am! I'll not eat the chickens and not eat the eggs, but shall sell them and buy me a heifer. And I'll not eat the heifer, but shall raise it to a cow, and not eat the cow until it calves. And I'll not eat it then, either, and we'll have cows and calves. For I'm a provident woman! And I'll sell the cows and the calves and buy a field, and we'll have fields and cows and calves, and we won't need anything any more!"

The countrywoman was speaking in this fashion and playing with the egg,

when it fell out of her hands and broke.

Said our master: "That is how we are. When the Holy Days arrive, every person resolves to do Teshuvah, thinking in his heart, 'I'll do this, and I'll do that.' But the days slip by in mere deliberation, and thought doesn't lead to action, and what is worse, the person who made the resolution may fall even lower. Therefore every person ought to exercise great caution so as not to fall even lower, God forbid."

☆

On the New Moon of Elul, the zaddik Rabbi Levi Isaac of Berditchev (18th cent.) was standing at his window. A Gentile cobbler passed by and asked him, "And have you nothing to mend?"

At once the zaddik sat down on the ground and weeping bitterly cried, "Woe is me, and alas my soul, for the Day of Judgment is almost here, and I have still not mended myself!"

☆

A certain pious man said to Rabbi Moses ben Maimon that he did not need to make the usual confession on Yom Kippur for he knew that he had not committed any of those sins, and he ought not to tell a lie to the King.

Rabbi Moses replied to him, "If you only knew, O wise one, how difficult is the service of God, be blessed, and how much one ought to serve God, you would certainly know that no day passes during which you do not do everything that is mentioned in the confession, and many other things as well. Every man is judged according to the greatness of his wisdom. So we find that David, peace be upon him, was considered guilty of adultery, although Bathsheba was divorced from Uriah, and considered guilty of his murder, although Uriah deserved death, and considered guilty of iniquity because he cut off the tail of King Saul's robe, even though Saul was pursuing him. For a man's judgment and punishment depends on what he is. Now, for these very words which you have spoken, you, too, are destined to render an account."

☆

A tale is told of a certain hasid who went to see his rabbi. Before entering the house he thought to himself, It might be worth while to receive the "forty stripes,"

HOLIDAY TALES

so that the zaddik will find no defect in me. He was still thinking of this when the door opened, and he entered. Greeting him, his rabbi said, "What is the reason why the sages, of blessed memory, took one from the forty stripes, making them thirty-nine, when it is written in the Torah, 'Forty stripes he may give him?' (Deut. 25:3). Yet the sages commanded that only thirty-nine stripes be given. The reason is that when a man commits a transgression and is flogged, perhaps if he received a full forty stripes according to the letter of the Torah he might think that he had wiped away his iniquity. Therefore, the sages, of blessed memory, took one from the forty in order that the sinner might know that he had not yet received all his punishments, and had still to better his ways."

☆

It is told of the pious Rabbi Aaron of Karlin (18th cent.) that once he was the Reader during the Morning Prayer of Rosh ha-Shanah. When he began to sing "The King" he cried and wept so bitterly that he was not able to continue. He was afterward asked what had happened. He replied that he had been reminded of the saying of the sages, of blessed memory: "When Rabban Yohanan ben Zakkai appeared before (the Roman Emperor) Vespasian he said, 'Peace unto you, O king, peace unto you, O king.' Said Vespasian to him, 'If I am a king why have you not come to me until now?'" Said Rabbi Aaron, "When I began to sing 'The King,' my heart grew sad within me, for He is a king, and I have not come before him until now to turn in Teshuvah."

☆

Once the Baal Shem Tov (18th cent.) commanded Rabbi Zev Kitzes to learn the secret meanings behind the blasts of the ram's horn, because Rabbi Zev was to be his caller on Rosh ha-Shanah. So Rabbi Zev learned the secret meanings and wrote them down on a slip of paper to look at during the service, and laid the slip of paper in his bosom. When the time came for the blowing of the ram's horn, he began to search everywhere for the slip of paper, but it was gone; and he did not know on what meanings to concentrate. He was greatly saddened. Broken-hearted

COLLECTED FROM RABBINICAL SOURCES

By S. AGNON

he wept bitter tears, and called the blasts of the ram's horn, without concentrating on the secret meanings behind them.

Afterward, the Baal Shem Tov said to him: "Lo, in the habitation of the king are to be found many rooms and apartments, and there are different keys for every lock; but the master key of all is the ax, with which it is possible to open all the locks on all the gates. So it is with the ram's horn: the secret meanings are the keys; every gate has another meaning, but the master key is the broken heart. When a man truthfully breaks his heart before God, he can enter into all the gates of the apartments of the King above all kings, the Holy One, blessed be he."

☆

A certain villager used to pray on the Days of Awe in the House of Prayer of the Baal Shem Tov (18th cent.). He had a boy whose wit was dull and who could not even read the letters in the prayer book, much less recite a holy word. His father never brought him along to the city, because the boy was completely ignorant. But when the boy became Bar Mitzvah, his father took him with him to the city on Yom Kippur, so as to be able to watch him and keep him from eating from simple ignorance on the holy fast day.

Now the boy had a little flute on which he used to play when he sat in the field tending his flock. He took the flute with him from home and put it in his coat, and his father did not know about it. The boy sat in the House of Prayer all Yom Kippur without praying, because he did not know how. During the Additional Prayer he said to his father: "Father, I want to play my flute." His father became terrified, and spoke sharply to the boy. The boy had to restrain himself.

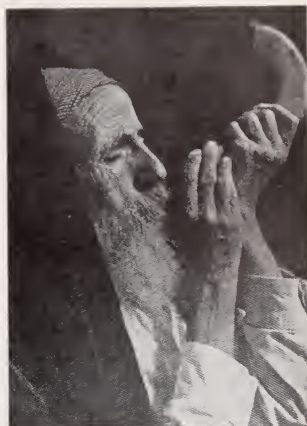
During the Afternoon Prayer the boy repeated again: "Father, let me play on my flute." Again the father spoke sharply to his son, and warned him not to dare do such a thing. But he could not take the flute away from his son, because of the prohibition against unnecessary handling on Yom Kippur.

After the Afternoon Prayer, the boy said again: "Please let me play on my flute." Seeing that the boy was anxious to play on his flute, his father said to him: "Where is the flute?" The child pointed to the pocket of his coat. The father took the child's pocket and held it in his hand, to keep the boy from taking out the flute and playing on it. Holding the pocket with the flute in this way, the man stood and prayed the Closing Prayer. In the middle of the prayer, the boy forced the flute out of his pocket and blew a blast so loud that all who heard it were taken aback. When the Baal Shem Tov (who was the Reader) heard the sound, he shortened his prayer.

After the prayer the Baal Shem Tov said: "With the sound of his flute this child lifted up all the prayers and eased my burden. For this child does not know anything, but, by dint of his seeing and hearing the prayer of Israel all of this holy day, the prayer's holy spark kindled an actual fire in him, and the flame of his longing burned higher and higher until his soul nearly expired. Because of the strength of his longing he played the note of his heart truly, without any distraction, for the sole sake of the Name of God. Now, the clean breath of his lips was very acceptable to Him, and by this means all the prayers were lifted up."

☆

Why do we say the prayer beginning, "Forgive us," during the Evening Prayer at the close of Yom Kippur; lo, Yom Kippur has already made atonement for all sins? This may be compared to a parable about a king who was passing through a field. A countryman saw him and kicked him. The king's men wanted to kill the man. But the king said: "Let him be, for he does not know who I am. If he knew me, he would not have done what he did; put him in a school, and let him get understanding and manners." They put the man in a school, and he became a man of understanding. When he saw the respect the king was held in, and remembered what he had done to the



The Sfor in Israel today

king, he grew faint with shame and began to cry, "Forgive me!" For all the time he had been a coarse man he had not known how great his sin was, and it had not been clear to him in what way he had sinned.

So it is with us. So long as we are filthy with transgressions, we do not know either the depth of our sin or the greatness of the King who is King over all kings, the Holy One, blessed be he, against whom we have sinned. Now that we have cleansed ourselves, and our transgressions have been forgiven, we are ashamed over our past and beg: "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed."

New Year Israel Stamps

An issue of four new stamps in honor of the New Year 5713 will be issued in Jerusalem during the Hebrew month of Elul (September). The stamps will illustrate themes taken from the book "Song of Songs" by Solomon.

The Government of Israel has announced that it will now be necessary for visitors to Israel to have a typhoid injection certificate in addition to the small-pox inoculation certificate. This new ruling has been put into effect to protect tourists who, during their stay in Israel, may eat unwashed fruits and vegetables.



Franz Rosenzweig

FIFTY years ago a Jewish philosopher had proved that there was a deep-rooted similarity between Judaism and German culture, and there was hardly a Jewish mother in Germany who did not dream of seeing her son in due time a Professor in a German university.

This was the world in which young Franz Rosenzweig grew up. Whoever had the good fortune to know his parents—the gifted generous businessman who was one of the first citizens of Cassel, a lovely hilly town in Southern Germany, and the clever and sensitive woman who was receptive to every new thought, will readily understand what a long way their son had to go if he wished to live the life of a believing Jew. His parents were cultured, wealthy, ardent German patriots; and their son was brought up like the other brilliant Jewish boys of his generation, to be interested in music, art and the sciences, but not at all in Judaism. He began by studying medicine in Munich, then turned to history. He led a typical student's life, skiing in winter, climbing the mountains in summer.

Still, a memory which could never quite die lived on in his heart. There was an old uncle who lived in his spacious childhood home, the white Rosenzweig villa on the Terrace in Cassel. He was Adam Rosenzweig, who had been an

THE STORY OF FRANZ ROSENZWEIG

By BERTHA BADT-STAUSS

engraver and a friend of all the German artists, but had also remained an enthusiastic Jew. One day old Adam took his nephew aside and roughly taking hold of his shoulders said, "Al tifrosh me amecha! (Do not forsake your people!)" He said it in Hebrew.

The boy never forgot the words, and they must have come back to him whenever a close friend or relative went the way logically indicated by his upbringing—to conversion. But to the amazement of his parents, Franz fully agreed with them. It seems as if he himself contemplated baptism. But ever since he had begun to think seriously he had set for himself the principle, "Truth above all." This quest for truth held him back, for he asked himself, "How can I give up a faith which I don't know?" And so he set out to learn.

First, he went to Berlin and studied Hebrew with old Rabbi Sonnenschein until he "knew about as much as an average present day 'Rabbiner.'" At the same time, he sought out the two leaders of Jewish thought then living in Berlin, Hermann Cohen and Martin Buber. Soon young Rosenzweig became a favorite pupil of Cohen, the philosopher of rational Judaism; he also met Martin Buber, the re-discoverer of Hasidism, who was destined to play an important role in his own life. Then he performed one more significant action: He attended the Rosh Hashanah and Yom Kippur services in a small, orthodox synagogue in West Berlin.

That was where we met him, the brilliant boy with the high forehead and searching eyes. But we did not know that soon after that memorable Yom Kippur, he wrote a letter to a friend, "I am sorry that I shall have to disappoint you: after all, I have decided to remain a Jew!"

Nobody ever heard from Franz Rosenzweig himself how this miracle of a spiritual conversion was wrought. But his sensitive mother guessed that the unique spectacle of the Jew on Yom Kippur, the Jew alone with his God, brought about the return of the lost son; and we might confirm her belief by a personal experience. Soon after the Holi-

days, Franz Rosenzweig came to our house and asked to read the Hebrew Prophets "with all the commentaries." Never shall I forget those hours of learning.

Alas they were soon to be interrupted by the War of 1914. The student had to enlist. But he never allowed the war to interrupt his own work. From the trenches, in the daily presence of death, Private Rosenzweig began expressing his thoughts on postcards which he sent to his mother. The messages increased until they reached thousands, all in his almost illegible handwriting. The mother was as clever as she was devoted to her only son, and she deciphered and copied this unique literary material. It contained the first draft of Rosenzweig's great work, "The Star of Redemption," "which drew the sum of my spiritual existence," as he himself described it. Shortly after the war ended the book was published.

"The Star of Redemption" expressed a new philosophy of "living" Judaism, a new answer to the eternal questions which differed widely from the answers given by the rational Judaism of Cohen, or traditionalism. The answer encompassed a faith which had not only been inherited but which had been drawn out of all the agonies of existence; it was a way of thinking, and it strongly influenced a new Jewish generation. The three great chapters of his book, "Creation—Revelation—Redemption," reveal the different positions of Judaism and Christianity: Judaism, the religion of Eternal Life, and Christianity the religion of the Eternal way. He showed that Judaism need not only be a system of "Ethical Culture" which had been accepted by all mankind, but that the ancient faith of the Prophet and Rabbi was vital to that real "existence" for which the new generation was longing.

This new conception was not the only gift of the war years to Private Rosenzweig and to his fellow Jews. In the Balkans he met another kind of Jew; in Warsaw he saw a Jewish people who were not all the well-educated lawyers and doctors that the contemporaries of his parents seemed to be. A little boy in

Ueskueb asked the young scholar: "Why do you always write for the Germans? Why don't you write for the Jews?" Franz told of this experience to his mother and added that he would have liked to embrace this little ambassador of the Jewish people.

The little boy did not know what was in the *Rucksack* of this strange soldier. Franz Rosenzweig sent to his great teacher, Hermann Cohen, a significant booklet: *Zeit ist's*, "It is Time." This dealt with the main question affecting Jewish life everywhere in the world, Jewish education, and became instrumental in the establishment of a new Academy of Jewish Science in Germany. This institution enabled Jewish scholars to publish their researches. After the war Rosenzweig wrote an additional section, *Bildung und kein Ende*, "Learning Without End," brought about the foundation that dominated Rosenzweig's life, the first "Free House of Learning," Lehrhaus, in Frankfurt. The first Director was Franz himself, and he remained its guiding spirit as long as he lived.

The very last word in "The Star of Redemption" was dedicated to the goal of all his philosophy: "To life—" He did not plan to write any more books after this; he wanted to live, and to prove through his actions the validity of his thinking.

Life had its own tragic answer to this design. Soon after the war, after Franz Rosenzweig had married and established a Jewish home in Frankfurt, sickness doomed him to a painful, crippled life and an early death. A gradually progressing paralysis seized the sturdy man; at first he was unable to walk, then he could not move his limbs. Still he kept on working: he translated Jehudah Halevi, he wrote his deep-rooted essays, he even undertook with his friend, Martin Buber, the immense project of translating the Bible in a completely new way. This rendering was not only faithful to the written word but also to the spoken sound of the Hebrew language. Today, when the German Jews are once more scattered all over the world, this wonderful work seems like the last proud gift which the Wandering Jew left to the country of Moses Mendelssohn and Lessing.

Rosenzweig died in 1929. During the years of his illness, his sickroom in Frankfurt became a sort of sanctuary for the German Jews, and a number of non-Jews

too. Nobody described this unique man and his battle with death better than the poet Karl Wolfskehl, himself doomed to die in exile some years later. "Near Franz Rosenzweig," he wrote, "one came to oneself, was relieved of his burdens, his heaviness and constriction. . . . His very listening was eloquent in itself." God loved this man for he was spared the terrible spectacle of the catastrophe that overtook the German Jews four years later.

Soon, the first biography of Franz

Rosenzweig, written by Dr. N. N. Glatzer, will be published here in America by Farrar, Straus and Young. It will contain many translations of his writings. We will become better acquainted with the last philosopher of a new "existential" Jewish philosophy as some other American philosopher noted. And then the dead man will indeed, as he foresaw in his letters, "open his mouth wide. . . . And he will proclaim that Buber and Cohen, race and religion, are one." He will proclaim "the Unity of Israel."

RISHON LE-ZION CELEBRATES ITS BIRTH

THE city of Rishon Le-Zion the first Jewish settlement to take root in modern Palestine recently marked its seventieth anniversary with celebrations that brought many a wistful tear to the eye of Israel's veteran settlers. On a sand dune west of the city—symbol of the expansion that is yet to come—government officials stood with grizzled farmers who had come from all over the country to join in the festivities.

Twenty thousand people watched youth organizations from the city put on a pageant depicting the growth of the settlement. Earlier in the day crowds had assembled at the monument erected to Baron Edmond de Rothschild, the "Father" of the settlement who had helped it in its early days.

Rishon Le-Zion, which today represents the pioneering spirit of the early settlers of the country, was founded in 1882 by a group of ten young men from Russia whose aim was "to establish a settlement to till the soil in the Holy Land of our brethren in Israel under the name of Rishon Le-Zion, the first in Zion." The young pioneers, part of a group known as the "Bilu" from the Biblical words "*Bet Ya 'acov, l'chu v'nalcha*" ("Oh House of Jacob, Come Let Us Go Up") purchased 423 acres of marshland and set up tents. The young settlers, none of whom had ever been a farmer before, set about to drain the land and make it able to bear crops. There was no fresh water available and what little reached the group had to be brought by cart over long distances.

Malaria and other diseases decimated their numbers. Finally their plight attracted the attention of Baron Edmond de Rothschild, a wealthy philanthropist in Paris. Fascinated by the attempt to revive Jewish life in Palestine and impressed by the heroic efforts of a small group, he granted them a small loan to purchase equipment to dig for water. Months later at a depth of 150 feet, water was found. This gave new life to the settlement; gardens were laid out, vineyards planted, and under the tutelage of the Baron's representatives who were experts in the field, a wine industry was established which today is the largest in the country, and which has won for itself an international reputation. Last year the last of the Bilu members, Mr. Menashe Meyerowitz, passed away, bringing to an end a glorious chapter of pioneering.

Not only wine has come out of Rishon Le-Zion. The city has produced notable ideas as well. In this community equal rights were first granted to women, the country's first "Town Hall" was established, the first elementary school and hospital were built. Among the early workers of Rishon was Israel's Prime Minister, Mr. David Ben-Gurion who was employed in the wine distilleries.

The city, recently granted municipal status, now numbers close to 23,000 inhabitants, its population having doubled since 1948. Only twelve kilometers from Tel-Aviv, the city is expanding rapidly, and is located on some of the best watered land of the country.

The following article was recently published as an editorial in the "Zionist Newsletter" of Jerusalem. It is an important and authoritative comment on the Sabbath observance situation in the new State.

THE Israel press and public have been taken up with a three cornered topic, a kind of "triangle" affair, which by reason of its spiritual complications renders the adoption of a detached attitude very difficult indeed, but, nevertheless, warrants some sort of presentation to Jewry outside of Israel, whose curiosity is quite naturally aroused by what is going on inside Israel.

Whilst the right to interfere in Israel domestic affairs belongs to its citizens alone, questions of a broad spiritual Jewish significance must of necessity concern Zionists wherever they may be and indeed the way Israel handles her many problems must be of special interest to Jews everywhere.

A prerequisite to such interest and concern is informed and objective acquaintance with the basic ingredients of the Israel scene and the cross currents of opinion in this country seething with newcomers from all parts of the globe.

The three corners of this triangular debate are (1), the measures taken by the Minister of Transport in accordance with the Cabinet decision to conserve fuel which include the stoppage of private cars and trucks on two days of the week, one of which must include the Sabbath and the choice of any two days of the week for taxi drivers; (2), the theological implications that exist, or have been seen to exist, in the shape these economic measures have taken, and (3), the bomb outrage, directed against the person of the Minister of Transport, an orthodox Jew and member of a religious party, which, fortunately did not result in the world seeing for the first time the spectacle of the assassination of a Jewish Cabinet Minister in the new State of Israel.

The last of the above-mentioned subjects is perhaps the most serious and yet least delicate aspect of the whole situation, in the sense that the condemnation of such a dastardly action was unanimous from all sections of the Israel public and press.

However strongly any section in Israel

A DILEMMA IN ISRAEL

By ARYEH NEWMAN

may have felt about what they considered to be the ill-judged nature of the fuel saving measures, however, sensitive any section may have felt about theocratic and religious currents in the State, there is not one of them that has not shrunk back in horror at the prospect of force and terror of the most primitive kind rearing its head in the State.

"The bomb that exploded in the entry to the Minister's residence has shocked the Israel public to its very depths," wrote *Al Hamishmar*, the organ of the Left Wing Opposition Labor Movement in Israel which has a completely secular approach to problems, and its reaction is typical of that of the whole Israel public. This newspaper continued: "Whoever the perpetrators, no one will regard them as anything else but criminals. . . . It is no extenuation for their crime that the bomb, by sheer luck, took no toll of human life. Far as we are removed from the outlook of Mr. Pinkas we will find other weapons and other means against his policy. Bomb throwers must be punished and removed from our midst as a foreign and hostile body."*

However, the deeper question of the issues involved in analyzing the psychological factors responsible for the deeds and outlook of the misguided perpetrators of the outrage and the "Canaanite" Group, with which they had or have affinities, is of a much more controversial nature. The principle of the responsibility of every Jew for the acts of his neighbor is still valid today in the era of statehood as it always was in the past. Without entering into the domain of religious controversy and the extent or obligation of Jewish observance, the importance of a profound moral basis for education, for which there is no better source than the rich Biblical and post-Biblical traditions of our people which have been the life blood of Jewish existence, would seem to call for even greater emphasis. Bialik, put his finger on these problems as he saw it against the background of contemporary Jewry in 1932. In his introduction to his popular edition of the Mishna, that exact and crisp record of

Jewish law, he writes: "Contemporary Jewry derives its sustenance chiefly from the *Aggada* (treasure house of Jewish folklore). Its practical aspect is being progressively ignored. The fundamental principles of obligation, the sense of duty in Judaism, is being undermined. Soon we shall be faced with a Judaism which is a 'free for all,' a Judaism dependent on temperament and characterized by verbiage. The collective will and the ability to act is becoming weaker, not only in the 'religious' sphere, but in all spheres." Bialik's analysis of Judaism and Jewish culture, expressed in the few, though remarkable, essays that he wrote, are well worth pondering over in any attempt to evaluate, define and map out a path for Jewish culture.

It is now our turn to deal with the first aspect of this three-cornered situation of which in reality the other two were repercussions. The Israel public has been brought face to face with yet another trial consequent upon the burden of immigration and absorption it has shouldered, in the shape of drastic fuel-saving measures. The severe shortage of fuel made it imperative for the government to institute cuts which were bound to affect deeply the life of every citizen and make inroads on the little comfort he is still able to enjoy in these times of scarcity and inflation.

As previously mentioned, the government decided that all vehicles, save those on various government and essential services, should rest on two days per week, the days in question to be marked clearly on windshields. Such a policy was adopted to obviate a system of petrol rationing, which, it was felt, would overtax the administrative and police forces available. A distinction was however made between taxis, which in this country of little railway traffic, many roads and bus overcrowding, play an important role in public transport, and private cars. The former were allowed to choose their own rest days, the latter only one of them, the other having to fall on the Sabbath.

It is not our intention here, nor would

* David Z. Pinkas has since died of a heart attack probably caused by this act of terrorism.

it be desirable or fruitful for us to evaluate the decisions of the Israel government or its Ministry of Transport in this connection. What is of interest to Jews naturally concerned with trends in Israel life is the debate on the religious character of the Jewish Sabbath, which these measures rightly or wrongly aroused.

The Jewish Sabbath is admittedly one of the essential values in Jewish life and an integral part of Jewish-Zionist identity. True, the problems regarding its observance in whatever form are vastly different in the Diaspora from Israel, but no evaluation or basic attitude to the Jewish heritage can be taken up without reference to the Sabbath. In Israel controversy was all the more intensely focused on this question as the result of a decision (which has since been revoked) of the taxi companies, in protest against the measure, to choose Friday and Saturday as their two consecutive days of rest, so that the first Sabbath on which the Government's measures came into force resembled more or less that most ardently desired by the religiously observant section of Israel's Jewry.

The Government's attitude was that the measures were designed to ban luxury travel, which naturally applied with greatest force to car outings on the Sabbath. Whether or not economic reasons were paramount in the instituting of these measures, the results were that large numbers of the Israel public felt they were being dragooned into religious practice and an orthodox observance of the Sabbath which was far from representing their true attitude to the day.

The Israel press has carried articles by thinkers and writers of all parties on the subject of Sabbath observance, opinions being divided, though for different reasons, between advocacy of the traditional Scriptural Sabbath, with all its prohibitions, and the secular rest day for outings and recreation characteristic of the modern non-Jewish community in most countries and climes.

Writers have argued with persuasive-ness and passion for their own points of view, though it is patently obvious that all the eloquence of the partisans of strict Sabbath observance will not succeed in convincing those who oppose what they term "medieval anachronisms" and vice versa.

Nor all the advocates of the "orthodox" Sabbath belong to the camp of the religious observant. Two writers of the Israel Labor Party, one a member of Dagania, came out strongly in favor of the more or less traditional form of the Sabbath on the grounds of "keeping the peace" and the maintenance of the unique spiritual character of the Jewish Sabbath as distinct from the rest days of other nations and faiths, and in the absence of any substitute of a Jewish nature having evolved in Israel.

These again, however, were strongly rebutted by others who considered it was ridiculous to force on the majority of the people a practice which went against their own beliefs and habits. The Jewish Sabbath was the only day in Israel when people could get away from the stuffy towns and get a breath of fresh air in the country, a breeze and a dip at the seaside and visit their friends and relations. "The state did not arise either to undermine religion or to strengthen it. The matters concerning the intensification of religious observance are the business of believers alone, and only they are entitled to advance their own ideas by suitable methods. And if the disintegration of the religious framework as interpreted by its contemporary adherents is to come about, it will not be saved by police methods!"

It is patently obvious that to bridge the secular and religious viewpoint with regard to Sabbath observance, just as with many other Jewish religious issues, is no easy task. In the adult stage no amount of oratory will change fixed attitudes and opinions, and it is this divergence of outlook which was originally responsible for the effort to keep cultural issues out of the Zionist Movement in order to concentrate on the realization of the practical political and settlement tasks.

Cultural issues, the spiritual face of Zionist work, could, however, not be separated from its practical aspect, and the solution arrived at was the granting of autonomy for the different cultural streams within the movement. When these problems became more acute with the establishment of the state, the policy of the Israel Government, in particular that of its Prime Minister, has been to

(Continued on page 39)

Comments on Books

Benjamin Disraeli—Earl of Beaconsfield.

By Cecil Roth. Philosophical Library.

Embodied in this 194-page biography by the noted British Jewish historian and scholar, Dr. Cecil Roth, is a concise description of Disraeli's family origin, literary career, political activities and rise to the position of Prime Minister of Great Britain. Dr. Roth stresses Disraeli's Jewish background, the influence of his racial origin on his career and the interest he displayed in Judaism despite the fact that having been baptized at the age of twelve he lived and died as a member of the Christian Church.

Opportunities in Jewish Religious Vocations. By Walter Duckat.

It is estimated that about 40,000 persons are engaged professionally in serving the religious, cultural and communal and philanthropic needs of American Jewry. Mr. Duckat has written the first book of its kind, dealing not only with "religious" vocations as the title of the book implies, but with all vocations serving the Jewish community. He includes information about experience necessary, salaries, and a brief chapter devoted to Jewish vocations in Israel.

The Arab Refugee Problem. By Joseph B. Schechtman. Philosophical Library.

The Arabs who abandoned their homes in Palestine and fled to the neighboring Arab countries have created a refugee problem and become a financial burden to the United Nations. Mr. Schechtman has written a well documented study of the origin and the responsibility for this problem, stressing the difficulties of repatriating these victims of the political machinations of their countrymen, who use them as a football in an endeavor to destroy the existence of the State of Israel.

Mordecai M. Kaplan: An Evaluation.

Edited by Ira Eisenstein and Eugene Kohn.

American Jewry recently celebrated the seventieth birthday of Dr. Mordecai M. Kaplan, founder of the Jewish Reconstructionist movement, Professor at the Jewish Theological Seminary and leader emeritus of the Society for the Advancement of Judaism. This book of fifteen essays by his former pupils now occupying positions of leadership in the American rabbinate, is a fitting tribute to one of the foremost students of American Jewish life.

—J. G.

NEWS OF THE MONTH

PRESIDENT Truman appointed a special seven-man commission, headed by former Solicitor-General Philip B. Perlman, to study inequities in the McCarran-Walter Omnibus Immigration Act.

Mr. Truman appointed the commission because of his displeasure over the passage of the act despite his veto and the failure of Congress to appoint a commission to study immigration problems. He had suggested such a commission in his veto message. "I do not believe the matter should remain where the Congress left it," Mr. Truman said.

The commission was urged to give special consideration to requirements and administration of laws on admission, naturalization, denaturalization and deportation of aliens; admission of immigrants in the light of economic and social conditions and the effect of U. S. immigration laws including the national origins quota system, on the conduct of American foreign policy and the need for authority "to meet emergency conditions such as the present over-population of parts of Europe and the serious refugee and escapee problems in such areas."

Informed sources believe that President Truman may have had the State Department Visa Division's practice of listing Jews as such on visa applications in mind when he said in his statement that "the problems of immigration policy grows more pressing and the inequities fostered by the new law require careful examination."

Secretary of State Dean Acheson said he knew nothing about the practice by the Visa Division of the State Department which requires the identification of Jews as such on visa applications.

The Secretary made this reply when asked at his press conference if he could comment on protests addressed to him by members of Congress and Jewish organizations based on the specific listing of Jews by the Visa Division, which makes no similar designation of members of other religious faiths. The Department previously had made known that

replies were being drafted to letters on this topic addressed to Mr. Acheson.

Rabbi Irving Miller, president of the Zionist Organization of America, has cabled Israel Premier David Ben Gurion accepting his invitation to come to Israel to discuss various Zionist problems with him.

A record 350,000 pupils of kindergarten and elementary school age returned to school throughout Israel to find the school week reduced by from two to four hours. This reduction, along with the request to teachers to work two additional hours per week without overtime pay, are designed to cope with overcrowded conditions and the lack of qualified teachers. In villages where new immigrants live, the school week will remain at 26 to 36 hours per week.

Austrian Chancellor Leopold Figl has promised to set up a committee to investigate the compensation claims of Austrian Jews who were formerly interned in Nazi concentration camps and were conscripted for slave labor.

The Chancellor made this pledge in a letter to Simon Wiesenthal, president of the Jewish Central Committee of Linz, who, in the name of 30,000 former inmates, wrote to Figl pointing out that thousands of Jewish victims of Nazis had been assigned to Austrian firms as slave laborers on construction and industrial work. In his letter, Wiesenthal suggested that a special fund be set up to which Austrian firms who employed Nazi slave laborers would contribute.

Italian textbooks are being examined with a view to determining whether they contain anti-Semitic bias. The investigation is being supervised by Dr. Baruch Sermonetta, under the auspices of the Union of Italian Jewish Communities and the World Jewish Congress.

A "MacArthur for President" rally in Denver by Gerald L. K. Smith's "Christian Nationalist Party" was converted

into an anti-Semitic demonstration when Don Lohbeck, one of Smith's key aides and principal speaker at the meeting, launched into an attack on the "internationalist-Zionist-Jewish combine" and bitterly assailed the Jews. 93 people attended the rally at a local hotel.

The Labor Zionist Organization of America has decided to build a labor college in Jerusalem in honor of the organization's golden jubilee next year.

Of the 3,000,000 Jews who resided in the Soviet Union at the beginning of 1939 there are now only 1,500,000 left, according to the *Yugoslav Review of International Affairs*. The Belgrade publication said that of 100 Soviet generals who have recently retired, or "died suddenly," 63 were Jews. It asserted that 30 percent of the Jews in the Soviet Union are in concentration camps.

Pointing out that during the Nazi invasion of Poland many Jews fled to Russia, and that there were an additional 2,000,000 Jews in Soviet-annexed Polish territory in the early stages of the war,

"TIME" FLARES UP AGAIN

"**T**IME" magazine charged that the United States Government has "antagonized" the entire Arab world but is determined not to offend Israel because of the "Jewish vote in November."

This allegation was made in the September 8th issue of the magazine in an article of the new Egyptian military dictator, Gen. Mohammed Naguib. It quoted Naguib as referring to Israel as "the enemy on our eastern frontier." Discussing the question of American military aid to Naguib, *Time* said: "U. S. foreign policy has already antagonized the whole Arab world by giving aid to Israel, but the State Department still seems determined to do nothing that would offend Israel. Thought of the Jewish vote in November is an added reason for the administration's attitude."

the Yugoslav organ says that even if the Nazis killed about 1,000,000 Jews during their occupation of Soviet territory, Moscow does not account for about 2,500,000 Jews.

The Yugoslav publication stresses that

"not one of these missing Jews has moved to Israel because it was the U.S.S.R. that raised the greatest difficulties for Jews who want to emigrate." It draws attention to the fact that during the past several years nothing has been mentioned about Jewish autonomous region of Biro-Bidjan, or the Jewish colonies in the Ukraine and in Crimea.

A large number of Jews have been arrested in several Rumanian cities, including Bucharest, Brasov, Cluj and Galatz in renewed mass arrests, according to unconfirmed reports reaching London. They were removed from their homes to unknown destinations, the report stated.

The same reports stated that Jews were also seized in Czechoslovakia and Hungary the majority of them employed in government offices.

David M. Johnson, permanent representative of Canada to the United Nations, deposited his government's ratification of the Convention on the prevention and punishment of the crime of genocide. Canada is the 40th country to become a party to the Convention which outlaws genocide—denial of the right of existence of racial, religious, ethnic or national groups—as a crime under international law.

Chilean Jewish leader, I. Arensburg, visiting England, said he had grave fears about the "vicious anti-Jewish propaganda being conducted by sections of Chile's large Arab population." He said the Arabs had been using time allotted to them on the Chilean radio to foment anti-Jewish feeling and had also disseminated anti-Semitic leaflets.

Alarmed at the increased emigration of Germans to Australia which brings many Nazis into that country despite the official screening, the Executive Council of Australian Jewry sent a protest to the Australian Government and requested an audience for Jewish leaders with members of the Cabinet on this subject.

The Council also advised its affiliated bodies to organize protest meetings against the immigration agreement between Australia and Germany. The Jewish community is deeply shocked by the agreement signed recently in Bonn by Australian Immigration Minister Harold Holt which provides for the admission of

10,000 German families next year and an even larger number for each of the following four years, beside the 12,000 who arrived here recently. The 54,000 member community views with alarm the growth of the German element in Australia.

The Association for Freedom and Justice of Bavaria demanded an immediate government investigation into the background and conduct of the trial of the late Philip Auerbach, one-time head of the Bavarian State Restitution Office, on charges of fraud in office. Auerbach was convicted by a five-man court, three of whose members were former Nazis. Immediately after his conviction last month he committed suicide.

The Axis victims League of New York and the New York Committee for Fair Play in the Auerbach case have asked the Bavarian Ministry of Justice to take disciplinary action against the presiding judge in the Auerbach trial because he

had stated that "Rabbi Ohrenstein and Auerbach had not said the full truth for religious and ethnic reasons." The Ministry was also urged in the future not to use judges with Nazi records in trials involving Jews.

Meanwhile, Joseph Klibansky, chief defense counsel for Auerbach, said here that he welcomed contempt proceedings against him by the Bavarian Ministry of Justice. He said he would thus be given an opportunity to show the "real background of the Auerbach trial."

Dr. Klibansky also charged the Bavarian Justice Minister with "clear anti-Semitic tendencies" for having asked for proceedings against him, and not against Auerbach's second defense counsel, Dr. Panholzer, who "made the same statements."

A documentary film on the economic and cultural development of Israel is being prepared by the Fehse Film Company of Freiburg, Germany, at the suggestion

THE "FATHER of PALMACH" PASSES

A SADDENED Israel said farewell to Brigadier Yitzhak Sadeh, who died on August 20th. Brigadier Sadeh was buried in the cemetery of Givat Brenner, a collective settlement a few miles south of the city of Rehovot. The body was carried to its last resting place in an armored car in which two brigadiers and six colonels mounted an honor guard. At the grave, next to that of Sadeh's wife, a battery of four guns fired a salvo of eight rounds as the 62-year old fighter was buried.

Deputy Speaker of the Knesset Sheffer paid the respects of the Parliament to the deceased, a signal honor rarely afforded non-members of the House.

With the passing of General Sadeh has gone one of the most colorful figures of Israel life. Yitzhak Sadeh was active in the Hagana (the self-defense organization of Palestine Jewry which later developed into the Israel Defense Army) as far back as 1920. In that year he was the assistant to Joseph Trumpeldor, the one-armed hero of Tel Hai, who was the head of Hechalutz, an organization of pioneers who came to settle Palestine. In 1936 Sadeh was the commander of the Har Tuv settlement (about ten miles east of Jerusalem) during the Arab riots.

Shortly afterward he organized the famous "Plugot Hasadeh" (Field Battalions), the first mobile units of the Hagana. These battalions later became the nucleus of the field forces of the Hagana defense units.

Sadeh was one of the organizers of the Palmach, the Commando troops of the Hagana, and became its first commander. In 1946 he assumed command of the Hagana, filling that post in the absence of General Dori, who was abroad at the time. During the War for Liberation, General Sadeh was placed in charge of a brigade which lifted the siege of the settlement of Mishmar Haemek, and drove the invading Syrian forces out of the area. Later placed in command of an armored brigade, he participated in the Lydda and Ramleh campaigns and broke the siege of the Negev settlement, Negba.

General Sadeh, who was known as the "Father of the Commandos," was also a writer. He published a number of books, the last of which was the first volume of his memoirs, which appeared two months before his death. A member of the Mapam Party, he was elected to the Tel-Aviv municipality in 1951.

Loved and revered by his men, General Sadeh's leadership will be sorely missed.

of the "Peace with Israel" movement. The company plans to begin shooting film in Israel soon.

☆

Prominent German Protestant leaders participated in a symposium in Stuttgart, Germany, on the "Jewish problem—an essential problem for the people and the church."

The symposium was held in connection with a nation-wide conference of Protestant church leaders. Various speakers stressed the need to pay the Jews reparations and for the German people to live in such a manner as to "make good the wrongs of the past." Several made specific appeals for the elimination of all aspects of anti-Semitism.

☆

Israel protested to the United Nations Security Council against threats by Syria to open a second round of war against Israel. A letter from Abba Eban, head of the Israeli delegation at the UN to the president of the Security Council, contained a sharp protest on two threats against Israel by Col. Shishakley, military dictator of Syria.

Ambassador Eban's letter drew attention to a speech by Col. Shishakley on August 15 to a graduating class of Syrian Army officers named after Suleiman el Kurdi, who was killed in the Palestine fighting. Shishakley declared: "We are swearing, and we will not break this oath, that our swords will not be sheathed until our slain comrades will be pacified by the liberation and the cleansing of the land which they loved and which they sanctified and drenched with their blood."

Mr. Eban also asked the Council president to take note of Shishakley's interview with the Cairo daily *El Ebram* of August 16 in which we said "there is no room in the Middle East for two peoples—the Arab people and the Jewish people. Either the Arab people will be thrown into the Arabian Desert or into the sea," the Syrian leader asserted, "or the foreign Jews must return to their countries of origin all over the world. There is no other solution to the problem."

The Israeli diplomat reported that Israel had made a strong protest against these statements to the chief of staff of the UN truce organization in Palestine, Gen. William E. Riley. He asked

that the text of the protest be circulated to all members of the Security Council.

☆

Informed political circles in London believe that the Arab League meeting in Cairo will be used as a sounding board to test Egypt's attitude toward a peace treaty with Israel. These sources believe that if Egypt shows no inclination to reach a settlement with the Jewish State, the other Arab countries will demand that Egypt support the projected new and intensified economic campaign against Israel. On the other hand, if Egypt indicates that it is considering a peace pact, the others will hurry onto the band wagon in order to obtain whatever benefits they can from a settlement.

☆

State Department sources indicated optimism on the Middle Eastern situation for the first time in several months. They were high hopes that Egypt might joint a Middle East Defense Command.

☆

Israel's trade deficit was 34 percent higher for the first five months of 1952 than for the parallel period of 1951, it was revealed in reports of the Government Statistics Office.

Imports requiring the expenditure of foreign currency for the same period were 42 percent greater than for the corre-

sponding period of 1951. Imports for the January-May period of 1952 totalled 52,600,000 pounds—some 10,000,000 pounds over last year—while exports declined from 10,300,000 pounds to 9,500,000.

☆

The Soviet Government has agreed to pay in foreign currency for citrus fruits imported from Israel, it was reported by the Israeli delegation which went to Moscow to negotiate an agreement for the sale of citrus fruits.

Previously, Soviet authorities had suggested an exchange of wheat for citrus fruits. Israel, however, rejected such an arrangement, because the prices quoted by Moscow for wheat were higher than world market prices. The Soviet authorities agreed to buy 400,000 cases of Israeli oranges.

The year's citrus crops is estimated at 6,000,000 cases as compared with the 3,700,000 cases sold last year, Zvi Isaacson, head of the Citrus Marketing Board, said prior to his departure on a sales trip to Scandinavia, the Benelux countries, France and Switzerland.

☆

Three foreign and local groups of investors have already applied for permits to drill for oil in Israel.

ANTI-SEMITISM IN IRAN

ALTHOUGH the anti-Semitic agitation in Iran should not be exaggerated, it has disturbed observers at the United Nations in that it has come not so much from the obviously Fascist elements in the country, such as the Pan-Iran Party, and the newly formed Nazi Party, as from pro-government newspapers. It is considered to be particularly regrettable in view of the fact that the Jews have been living in harmony among the Iranian people for many years—some of them can trace their ancestry back to the days of Darius the Great, King of Persia.

The Jews in Iran have been guaranteed equality along with other subjects of the Shah by the constitution, and they elect a deputy to the parliament. Only a short time ago the representatives of the Jewish community in Teheran visited Premier Mossadegh and wished him the traditional "one hundred and twenty years of life

like the Patriarch Moses" and pledged him their support.

The agitation has so disturbed the Jews that they have sent a petition to the Premier asking him "to take action in accord with the constitution (of the country) and the Charter of the United Nations to bring to an end racial and anti-Semitic propaganda in Iran."

There is a feeling that the anti-Semitic agitation in Iran is due to the fact that the supporters of the government are looking for a scapegoat for the present misery in the country. Such is the economic crisis that Premier Mossadegh has gone to the desperate straits of bringing the German Dr. Hjalmar Schacht to Iran as a financial adviser. It is perhaps significant that the attacks on the Jews in the pro-government newspapers began at the time when the decision to invite this unregenerate Fascist was made.

—ARTHUR LEWIS, *J.T.A.*

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

MAURICE BERNHARDT, *2nd Vice-Pres.*

FRANK SCHAEFFER, *Treasurer*

HARRY BLICKSTEIN, *Secretary*

From the Sisterhood

The officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. FRANK SCHAEFFER, *President*

MRS. M. ROBERT EPSTEIN,

MRS. JULIUS KUSHNER,

MRS. CARL A. KAHN,

Vice-Presidents

MRS. JOSEPH LEVY, JR., *Treasurer*

MRS. IRA GLUCKSTEIN,

MRS. JAMES JACKMAN,

Recording Secretaries

MRS. BENJ. H. WISNER,

Corr. Secretary

MRS. EMANUEL DAVIS,

Social Secretary

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,

Administrative Director.

HIGH HOLY DAYS SERVICES SCHEDULE

Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Friday and Saturday evenings, September 19th and 20th at 7 o'clock and on Saturday and Sunday mornings, September 20th and 21st at 7:30 o'clock. The Torah reading will commence at 9:20 A.M. The shofar will be sounded on Sunday at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons in Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Saturday and Sunday mornings, September 20th and 21st at 10 A.M.

The Kol Nidre services will be held on Sunday evening, September 28th at 5:30 P.M., E.S.T.

The services on Yom Kippur will be

held Monday morning, September 29th at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 28th at 5:30 o'clock, E.S.T.

Yom Kippur services will begin on Monday morning, September 29th at 7:00 A.M. The Yizkor service will be held at 10:50 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Sunday evening, Sept. 28th at 5:30 P.M., E.S.T.

Yom Kippur Services—Monday, September 29th, will begin at 7 A.M. Torah Reading will be at 9:15 A.M., Yizkor services will begin at 10:15 A.M., Mincha services will be held at 3:00 P.M. The sermon will be delivered at 3:45 P.M.; Neilah services will begin at 4:30 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 29th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by Rev. Morris Einhorn.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from

our community are invited to attend these delightful and inspirational services.

Children's Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During High Holy Days

Candles will be lit on Friday evening, September 19th (Rosh Hashonah) at 6:39 P.M.

On Friday evening, Sept. 26th, candles will be lit at 6:27 o'clock.

On Yom Kippur, Sunday evening, September 28th, candles will be lit at 5:24 P.M., E.S.T.

Daily Services

Morning services at 7:00 and 8:00 A.M.

Mincha services at 7:00 P.M., followed by Maariv.

Shulchan Cover Made in Israel Presented to Center

Through the efforts of the Sisterhood, Mr. Samuel Kamenetzky presented to the Center a magnificent Shulchan cover made in Israel. This cover will adorn the pulpit in our Synagogue alongside its matching companion the Paroches, which was also made in Israel and was presented several years ago by Mr. Henry H. Gross. The Sisterhood and the Brooklyn Jewish Center are grateful to Mr. Kamenetzky for his generous gift.

Library Schedule

The regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

Personal

Dr. Reuben Finkelstein, a member of our Board of Trustees, has been elected the first President of the newly formed Brooklyn Chapter of the American Geriatric Society.

A Message From the President Of the Young Married Group

It is my pleasure to greet you as the new President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all.

ALVIN JEFFER.

Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program.

JUNIOR INTA-LEAGUE—Boys and girls in junior years of high school. Cultural and social program.

SHOMRIM—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities.

VIVALETs—Girls in the upper grades of elementary school. Young Judean and social program.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11, Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs will be held on Saturday evening, October 18th.

Holiday Gym Schedule

The Gymnasium and Baths will be closed Sunday, September 21st for the Rosh Hashonah holiday and will reopen on Monday morning, September 22nd for women at 10:00 A.M.

The following week, the department will be closed on Monday, September 29th

(Yom Kippur) and will reopen on Tuesday morning, September 30th for women at 10:00 A.M.

Junior League News

The Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. September 18th will feature the annual gala "get-acquainted" opening social. All boys and girls of college age are cordially invited to join.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from Mrs. Israel Halperin in memory of her late son, Abraham.

We acknowledge also donations of books for our library from Mr. and Mrs. Harry Blickstein and Mr. and Mrs. Nathan D. Shapiro.

Additions to Library

The following books have been added to our library for circulation:

Travels in Jewry—Israel Cohen.

Mordecai M. Kaplan—Ira Eisenstein and Eugene Kohen.

The Diary of a Young Girl—Anne Frank

Rabbinic Essay—Jacob Z. Lanterbach. Between Two Worlds—Benjamin L. Gordon.

Great Jews I Have Known—Max Raisen.

Karate Anthology—Leon Nemoy.

Wandering Star—Sholem Aleichem.

Underground—Joseph Tenenbaum.

Max L. Margolis—Robert Gordis, Editor.

A Saint in the Making and Other Stories—William Goldman.

Sheurim B'Thora—A. Ladiger (Hebrew).

Iggereth Teman—Maimonides—Translated from original Arabic and Three Hebrew Versions.

Takanoth Medinah Mohrin—Israel Heilprin (Hebrew).

Mafteah L'Hilchoth Trefoth—Naphthalie Hufner (Hebrew).

Kithveh R. Moses Hayyim Luzato—Naphthali Ben-Menahem (Hebrew).

Saul Tchernichovsky—Joseph Klausner (Hebrew).

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADERMAN, MISS SYLVIA

Res. 2178—86th St.

CHESTER, FRED H.

Res. 1117 St. Marks Ave.

Bus. Ass't. Credit Mgr.

Single

Proposed by Louis Becker,

David Gold

COHEN, MORRIS L.

Res. 706 Eastern Parkway

Bus. Attorney, 100 W. 42nd St.

Single

Proposed by Emanuel Cohen

GREENBAUM, ADOLPH

Res. 2149 East 35th St.

Bus. Real Estate, 26 Court St.

Single

JUST, BURTON

Res. 1521 Sterling Pl.

Bus. Florist, 450 Eastern Parkway

Single

Proposed by Mortimer Spitz

MARKS, IRWIN

Res. 323 Eastern Parkway

Bus. Cigars, 647 5th Ave.

Single

NISSELSON, ELLIS

Res. 95 Eastern Parkway

Bus. Mfg., 10 Varet St.

Married

PELKEY, JOSEPH

Res. 694a Eastern Parkway

Bus. Greeting Cards, 1218 Union St.

ROSE, CHARLES J.

Res. 1035 Washington Ave.

Bus. Insurance, 1014 Gates Ave.

Married

ROSS, SIMON

Res. 686 Eastern Parkway

Bus. Adv. Artist, 175 5th Ave.

Married

SHERMAN, HARVEY L.

Res. 809 Lincoln Place

Bus. Student

Single

Proposed by Bernard Bellman

SILVER, HARRY

Res. 201 Crown Street

Bus. 105 Court St.

Married

Proposed by Harry Enker,

Ike Spiegel

SITNER, JEROME

Res. 1933 Union St.

Bus. Teacher

Single

Proposed by Al Miller

SPIELVOGEL, MORRIS J.

Res. 1621 St. Johns Pl.

Proposed by Philip J. Kaminstein,

Jerry N. Shapiro

THORN, DR. LEON

Res. 856 Eastern Parkway

Married

Proposed by Jacob S. Doner

WACHSMAN, MISS RITA

Res. 20 Westminster Road

Proposed by Dorothy R. Hirschhorn,

Morris Hecht

The following has applied for reinstatement:

BROWN, NATHAN

Res. 1535 Carroll St.

Bus. Bar, 1086 Bergen St.

Married

Proposed by James J. Jackman,

Nathan Garelik

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

THE YOUNGER MEMBERSHIP

WE LOOK back on the summer with pleasant memories. In June we enjoyed a lively Square Dance on the roof and a pleasant Sunday picnic at Belmont Lake State Park. During July and August, our members spent delightful evenings dancing on the roof, and on alternate Tuesdays we strengthened friendships at the meetings of our Bridge Group.

Programs in Retrospect

This month we have the twin features, the Young Folks League Sabbath and our Annual Yom Kippur Dance. The Sabbath will be observed on the morning of the 27th in the main synagogue. At about noon, when the service ends, we will adjourn to a social room for a Kiddush at which we will have the opportunity of meeting our new Associate Rabbi, Benjamin Kreitman. The YFL Sabbath is one of the most inspiring experiences on our calendar. The following will participate in the service: *Shacharith*—Gerald Jacobs; *Musaf*—Harold Kalb; *Torah Reading*—Irvin Rubin; *Sermon*—Max Wertheim; *Torah Honors*—William Brief, Philip Freedman, Mike Rosenfeld, Gerald Schneider; *Prayer for the Government*—Rhoda Blum.

The Yom Kippur Night Dance will be held on the 29th. Full details are given on inside front cover of this issue. We look forward to a festive evening, and the net proceeds will go to charity.

Israel Bond Drive

We are proud to report that an impressive number of our members found time to take part in this campaign during the hot summer months. Active in the arrangements for the Lawn Party at Mr. Bernhardt's home in August were: William Brief, Leo Berman, Milton Harris, Morris Hecht, Dorothy and Carol Hirsch-

horn, Paul Kotik, Lenny Kravitz, Bert Krupit, Al Miller, Milton Reiner, Elmer Riffman and Mike Rosenfeld.

Membership Participation

We wish to call especial attention to our meeting of October 7th which will be devoted to a presentation of our plans for the coming year. Every member present will have the opportunity to join in them.

Programming

Special commendation goes to Harold Kalb our First Vice-President and Chairman of our Program Committee. Last year's plan of having general YFL meetings on alternate Tuesdays is being abandoned in favor of meetings every Tuesday evening. Members are especially requested to attend promptly at 9:00 P.M. Meetings will end at 11:00 P.M.

Calendar of Events

Tuesday Evening, Sept. 23—Square Dancing on the Roof with Professional Caller David Leone.

Saturday Morning, Sept. 27—Young Folks League Sabbath.

Monday Evening, Sept. 29—Yom Kippur Night Dance.

Tuesday Evening Sept. 30—Bridge Group. Tuesday Evening, Oct. 7—Presentation of Activities for the coming year.

Tuesday Evening, Oct. 14—YFL welcome to Rabbi Kreitman. Simchas Torah Program.

Tuesday Evening, Oct. 21—United Nations Program.

Members are urged to be present at 9:00 P.M. and to present their membership cards for admission.

On behalf of the Officers and Executive Board of the Young Folks League I want to wish all our members a very Happy New Year.

MORRIS HECHT, *President.*

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The annual cycle of our Holy Days recalls our past and reminds us to look to our future so that these observances continue in an unbroken chain, to be carried on by the generations that follow.

In contradistinction to the festive celebration of our national New Year, the JEWISH New Year is a solemn occasion. We make no resolutions in a light vein, but pray that we may fulfill our destiny and that we may help bring peace to the world, thereby making our Hebrew greeting, SHALOM, meaningful.

As we approach the dawn of a new year, let us, as Sisterhood women, re-dedicate ourselves to the principles and precepts of our Jewish heritage, and continue to make significant contributions to our Center, our Sisterhood, and our community. "L'Shan a Tova!"

BEATRICE SCHAEFFER, President.

Opening General Meeting

In keeping with the spirit of the forthcoming holiday season, Sisterhood will present at its first meeting of the year, Wednesday evening, Sept. 24th, a timely portrayal in television fashion, "The Feast Of Succoth." Men and women of the Center will participate together with the Sisterhood Choral Ensemble under the guidance of our Music Director, Sholom Secunda, and the Center Youth Group in a dance sequence under the supervision of Mrs. "Hershey" Kaplan. The entire production will be staged and directed by our capable dramatic coach, Herbert Levine, of the Young Folks' League. Dr. Israel H. Levinthal will deliver greetings. Mrs. Carl A. Kahn is chairman of the evening. Holiday refreshments at the social hour.

Cheer Fund Contributions

In honor of her daughter's marriage—Mrs. Rose Davis; For Max Taft's speedy recovery—Mrs. Bea Schaeffer; In memory of Mrs. Hannah Greenblatt—Mrs. Bea Schaeffer and Mrs. Gertrude Ostow.

Cheer Fund Secretary, Rose Davis, SL 6-1433, welcomes your contributions to our Cheer Fund.

Kiddush

A kiddush to the Junior Congregation

will be sponsored by Mr. and Mrs. Kalman I. Ostow on Sept. 27th in honor of the birth of a grandchild.

Town Meeting, Oct. 22nd

Mrs. Shirley Gluckstein, chairman of Social Actions, has planned a stimulating discussion meeting, including a symposium by four Sisterhood women, on the vital Election issues of 1952 and an appropriate celebration marking the 7th anniversary of the United Nations. Watch for further details.

Theatre Party, Nov. 2nd

As a tribute to Mr. Sholom Secunda, Sisterhood will attend a performance of the Yiddish play, "Uncle Sam In Israel," at the Public Theatre on Sunday evening, November 2. Mr. Secunda composed the music for this production. Tickets, selling at regular box office prices, may be secured from Mrs. Sarah Epstein, Chairman.

Calendar of Events

Wednesday, Sept. 24th—Opening General

Meeting of the season. 8:15 P.M.—Performance of "The Feast of Succoth." Holiday refreshments.

Monday, Oct. 6th—Annual Succoth Party, Metropolitan Women's League. At Jewish Theological Seminary, 3080 Broadway, 1:00 P.M.

Tuesday, Oct. 7th—Sisterhood Executive Board meeting, 1:00 P.M.

Wednesday, Oct. 22nd—Town meeting. Election Issues Discussion by Mrs. Ira Gluckstein, Chairman and the Mesdames Irving Gottlieb, James Jackman, Carl Kahn and Frank Schaeffer. U. N. celebration, 8:15 P.M. Husbands welcome.

Wednesday, Oct. 29th—16th Annual Mother-Daughter Luncheon & Fashion Show. Sarah Kushner, Chairman.

Sunday, Nov. 9th—Thursday, Nov. 13th—Biennial Convention, National Women's League, at Philadelphia. Join your President. See Sarah Klinghoffer for reservations.

Wednesday, Nov. 19th—Fourth Annual Institute Day. All-day Seminar, symposium.

ANNUAL REPORT

By MRS. BEATRICE SCHAEFFER, President

Annual Reports are usually difficult to write and more often tedious to listen to. This will not be so much in the nature of a detailed report as it will be a running commentary on all Sisterhood activities for the past year. The writing of it has been a happy assignment for me since it is a vivid testimonial to all the rich and joyful experiences we in Sisterhood have lived through during this eventful year, and it will be an expression of my gratitude and thanks for the devoted and loyal cooperation I have received from my officers and fellow workers in Sisterhood.

This year all our functions have been outstandingly successful. Our Mother-Daughter Luncheon and Fashion Show, held in October, marked the 15th anniversary of this beautiful traditional event, reuniting mothers and daughters in a joyous *simcha*, and the fashions displayed by Martin's were as attractive as ever. The affair was a huge social as well as financial success, due entirely to the

very capable chairmanship of our Vice President, Mary Kahn, and her equally efficient co-chairman, Mrs. Dubbie Jackman.

In March, we held our Torah Fund Luncheon, the proceeds of which helped to expand the activities of the Jewish Theological Seminary. We were privileged to have as our chairman, Mrs. Molly Markowe, and it was due to her untiring efforts, as well as to the indefatigable zeal displayed by her two co-chairmen, Mrs. Jennie Levine and Mrs. Sid Seckler, that this function will linger long in our memories. In connection with the Torah Fund we initiated a new project, the Chai Club, and I am happy to report that 30 of our members became charter members, which means that they donated \$18 or over toward the Fund.

Our programs have constantly been on a high cultural level, stressing the spiritual aspects of our Jewish heritage. They have been chaired by our three vice-presidents, Mrs. Sarah Epstein, Mrs. Mary

Kahn and Mrs. Sarah Kushner, as well as by Mrs. Shirley Gluckstein, our Social Actions Chairman, and Mrs. Sarah Klinghoffer, our former president. These women all have a distinguished record of service, not only in our Sisterhood, but in many other organizations, and I take pride and pleasure in my association with them.

One of the main objects in planning a program is to make it interesting and entertaining. Ours have also been planned with a view to disseminating Jewish knowledge and an awareness of our traditional customs. We have observed many of the important Jewish Holidays by displaying model festive tables replete with all the appropriate foods and ceremonial objects pertaining to each holiday. These displays, portraying the Jewish Home Beautiful, were seen with delight by our membership, and we wish to extend a hearty *Ye Yashe Koach* to Mrs. Fanny Buchman, Mrs. Sarah Kushner, Mrs. Esther Saltzman, Mrs. Edith Sauler, Mrs. Sadie Kurtzman and Mrs. Lillian Lowenfeld.

Our Institute Day Program had for its theme, "Jewish Influence on the Arts." Mrs. Bessie Gribetz, of the Social Actions Committee, gave us a brilliant survey of current events. We had the privilege of having Rabbi Levinthal's daughter, Mrs. Helen Levinthal Lyons, as one of the members of our fine panel. She delivered a profound and provocative paper on Jewish literature.

"*Tevya's Daughters*," performed by our Sisterhood Players, was received with long and loud applause from the large audience, and since the women in the cast all deserve top billing, I shall read their names in alphabetical order: the Mesdames Gluckstein, Jackman, Kahn, Kaplan, Klinghoffer, Levine, Lovett, Markow and Wisner.

Much of the success of the play was due to the delightful musical interludes rendered by an Honorary Member of our Sisterhood, Mr. Sholom Secunda.

Our "Women of Achievement Program" was another highlight of the season, and we were privileged to present awards to Judge Anna Moskowitz Kross, Mrs. Zelda Popkin and Mrs. Wm. Dick Sporborg for their outstanding achievements in their particular fields of endeavor. On this occasion too, Mrs. Mor-

decai Lewittes, the wife of our Associate Rabbi, delivered a special invocation.

Our Israel Independence Day Meeting, in honor of the 4th anniversary of the State of Israel, was distinguished by the review of American-Israeli affairs by Mrs. Shirley Gluckstein, our Social Actions Chairman.

Our Mother's Day meeting, in which seven mothers and daughters participated in a Candle Lighting Ceremony, with Mrs. Sarah Kushner, our Vice President, as moderator, was a tribute to all the mothers of the Sisterhood. The dining room was transformed into a veritable bridal bower of pink, with gleaming tea services and unique candlesticks lent to us by Mrs. Dubbie Jackman, Mrs. Jennie Levine and Mrs. Sid Seckler. Mrs. Jos. Horowitz, who read the special prayer for this occasion, was designated as the Mother of our Sisterhood, since she was our first president, holding office for ten years.

Each year, to appropriately commemorate the Festival of Purim, our Sisterhood is privileged to occupy the pulpit of our Synagogue at the late Friday Night Service. The Responsive Readings this year were given in a truly inspiring manner by Mrs. Eva Brautman, Mrs. Rose Davis, Mrs. Mollie Meyer and Mrs. Laura Rubin. A symposium followed on "The Role of the Jewish Woman Today." This theme was developed by Mrs. Mabel Ber- man, Mrs. Ernestine Goldstein and Mrs. Ganya Spinrad, who delivered erudite papers which gave evidence of their fine Hebrew backgrounds. Following the service, an *Oneg Shabbot*, prepared for us by Mrs. Eve Garelik, Mrs. Mary Kahn and Mrs. Sadie Kaufman, and to which the entire congregation was invited, brought home to us more vividly the joy of the Sabbath.

We are very proud of the record achieved by our Sisterhood in support of all the various campaigns which emanate from the Center, and it is our pleasure to cite for well-merited commendation, the following:

The Chairman of the Israel Bond Drive: Mrs. Ann Weisberg, through her zealous efforts approximately \$50,000 in bonds were sold. This project was augmented by the beautiful Tea tendered by Mrs. Frances Levinthal.

The Chairmen of Federation for the

Support of Jewish Philanthropies: Mrs. Cele Benjamin, in charge of Special Gifts, Mrs. Dorothy Gottlieb, our over-all chairman and Mrs. Gertrude Ostow, her co-chairman. Through the determined efforts of Mrs. Gottlieb, approximately \$6,000 was raised for Federation by our Sisterhood.

The Chairmen of the United Jewish Appeal Campaign: Mrs. Lillian Levy, for Special Gifts, Mrs. Ida Fried, our over-all chairman, and Mrs. Lillian Lowenfeld, one of our former presidents, who is also co-chairman for the Brooklyn Division of U.J.A. We appreciate the gracious hospitality of Mrs. Fried and Mrs. Isaac Levingson.

I know you will share my pride in our having made donations to over 60 organizations, both here and in Israel. We hope and pray that we may continue to give generously to all these worthy causes.

We recently sponsored a Sunday Breakfast for the students of the post-bramitzvah classes and their parents. Our Vice President, Mrs. Sarah Epstein, is also president of the PTA, and many of the active women of this group are also on our Executive Board.

We have cooperated closely, and our Sisterhood has taken a leading role in all the activities of the Women's League of the United Synagogue, our parent organization.

We have participated in many of the projects of the Federation of Jewish Women's Organizations, with which our Sisterhood is affiliated. This year, we initiated a new venture when we took an active part in the work of the Serve-a-Camp Committee. Mrs. Shirley Gluckstein, our chairman, and a group of women visited the wounded soldiers at the Veterans Hospital at Ft. Hamilton Parkway, bringing them gifts and good cheer.

One of the fine traditions which we have maintained throughout the years is the giving of gifts to the women in the Jewish Sanitarium and Hospital for Chronic Diseases. Mrs. Sadie Kaufman, Mrs. Dubbie Jackman and Mrs. Dorothy Miller were our harbingers of goodwill.

A Membership Tea was given in February for the new members of Sisterhood. Mrs. Sarah Epstein was chairman of this lovely function, and Mrs. Gertrude Heimowitz was our gracious hostess. We were privileged to have our

(Continued on page 39)

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Abraham Levy

750 St. Marks Avenue

Wish all their relatives and friends a

HAPPY NEW YEAR

THE EDITORIAL BOARD
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FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

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OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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JULIUS LEVENSON
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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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NATHAN SALWEN
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AND FAMILY
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AND FAMILY

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ISAAC SCHRIER
AND FAMILY

101 Lincoln Road

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

RABBI and MRS.
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BENJAMIN KREITMAN

RABBI and MRS.
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and their children
EPHRAIM, NATALIE, HOLLIS, ALVIN & JEAN

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AND FAMILY
959 Park Place

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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MR. and MRS.
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AND THEIR CHILDREN
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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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AND FAMILY

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JACOB L. HOLTZMANN

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The family of the late

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AND FAMILY

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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AND FAMILY
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ADOLPH M. ROSENHEIM
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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

MRS. CELIA ROTHMAN
ROTHMAN'S INN
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MR. and MRS.
SAMUEL ROTTENBERG
135 Eastern Parkway

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AND FAMILY
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MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
A. J. STELZER
AND FAMILY
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MR. and MRS.
SOL SUSSMAN
CHILDREN and GRANDCHILDREN

MR. and MRS.
HENRY TELLER
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MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway

*May the New Year bring with it the
fullest measure of Justice, Peace and
Brotherhood among all nations and all men.*

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JERRY, RUTH, ARTHUR, TOPPY
RONNIE JANE and THEODORE ALLEN

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AND FAMILY
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755 OCEAN AVENUE

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Mr. and Mrs. HARRY BUCHMAN
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AND FAMILY

Mr. and Mrs. CHARLES FINE
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Mr. and Mrs. MAX FORTUNOFF
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571 ST. MARKS AVENUE

Mr. and Mrs. ABRAHAM GINSBURG
576 EASTERN PARKWAY

MR. CHARLES GOELL

Mrs. JACOB GOELL
576 EASTERN PARKWAY

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PROSPERITY FOR THE WORLD.

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AND SONS

Mr. and Mrs. ABE G. GOLDBERG
AND FAMILY
201 EASTERN PARKWAY

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1601 CARROLL STREET

Mr. and Mrs. ISIDOR GRAY
AND FAMILY
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Mr. and Mrs. LOUIS GREENFIELD
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1632 CARROLL STREET

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920 MONTGOMERY STREET

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AND FAMILY
639 EASTERN PARKWAY

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AND FAMILY
583 CROWN STREET

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515 CROWN STREET

Mr. and Mrs. BENJAMIN Z. LEVITT
AND FAMILY

30 OCEAN PARKWAY

Mrs. MARGARET LEVY
and SHELDON

11 LUDLAM PLACE

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AND FAMILY

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AND DAUGHTERS

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Mr. and Mrs. MORRIS NEINKEN
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Dr. and Mrs. LOUIS S. NELSON
AND FAMILY

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Mr. and Mrs. LOUIS J. ORLOFF

Mr. and Mrs. PHILIP PALEVSKY
1166 EASTERN PARKWAY

Mrs. FRANCES PRINCE
and sons

284 EASTERN PARKWAY

Mr. and Mrs. HYMAN RACHMIL
1056 PRESIDENT STREET

Mr. and Mrs. I. JEROME RIKER
320 EAST 72ND STREET
New York City

Mr. and Mrs. LOUIS RIVKIN
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NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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HOTEL GRANADA

Dr. and Mrs. NORMAN SMITH
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Mr. and Mrs. JOSEPH STARK
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Mr. and Mrs. SAMUEL STARK
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AND FAMILY
68 STERLING STREET

Mr. and Mrs. BENJAMIN H. WISNER
760 MONTGOMERY STREET

Mr. and Mrs. ALBERT WITTY
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41 DUNNE PLACE
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Mr. and Mrs. HARRY ZIRINSKY
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of the
HEBREW AND SUNDAY SCHOOLS
of the
BROOKLYN JEWISH CENTER

THE YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

THE YOUNG MARRIED GROUP
of the
BROOKLYN JEWISH CENTER

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HAROLD M. JACOBS, *President*
JOSEPH M. BAUMOL, *Rabbi*
Z. BRANDES, *Exec. Director*

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. and MRS.
PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

●

60 DIVISION STREET, N. Y.

OUR ONLY STORE

A HAPPY NEW YEAR

from

**RATNER'S
RESTAURANT**

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138 DELANCEY STREET

NEW YORK CITY

A HAPPIER NEW YEAR

With Israel Bonds

SISTERHOOD ANNUAL REPORT

(Continued from page 21)

former Associate Rabbi, Emanuel Saltzman, as the guest speaker. It was an intimate informal gathering.

We are proud of the fact that the women of our Sisterhood are alert, well-informed, deeply conscious of the important events taking place on the national as well as the international scene, and participating in all civic and communal

endeavors. On June 4, and 25, Mrs. Gluckstein, our Social Actions Chairman, and her co-chairman, Mrs. Bessie Gribetz, arranged trips to the United Nations for our members. This year, too, in observance of United Nations Day, we presented the United Nations Flag to the Center.

I could go on endlessly, telling you in

greater detail about our programs, our activities, and all those who were helpful to the Sisterhood during the past year. For lack of time I shall limit myself to a general word of thanks and appreciation. I know that they will understand and forgive.

A Dilemma In Israel

(Continued from page 13)

stave off decisions on religious matters and maintain the *status quo* in a spirit of mutual understanding.

Such a course is always fraught with difficulty, and it would appear that the present fuel-saving measures, with their alleged or otherwise theological ingredients, have aroused lively controversy. No decisive outcome of this issue can be expected to result from measures or considerations dictated primarily by economic expediency. The Sabbath whatever its form is firmly rooted in Israel, and there is nowhere in the world where it is accepted as part and parcel of Jewish life as in Israel, and where it does not have to compete with the material and spiritual pressures of a non-Jewish environment.

The moulding of the character of this day in Israel will be decided not by force, nor by words alone, although reasoned discussion and objective study of the issues can lead to greater understanding and tolerance, but by the demands of life and trend of education in the country.

*The Largest Modern
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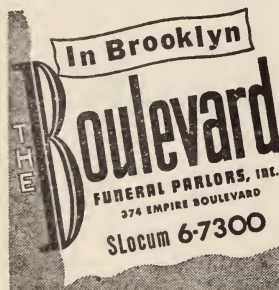
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